إعتقاد أئمة الحديث

The Beliefs of the People of *H̲adeeth*

(PART 2)

للإمام أبو بكر الإسماعيلي

(ت. 295 هـ)

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(Died 295 *Hijri*)

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Shafaa`ah* (intercession), the *Hawdh* (Pool of the Prophet), the *Ma`aad (Hereafter), and Accountability

They also say that Allaah takes out from the fire a people from the people of *Tawheed* (*Ahlul-Tawheed*) by the intercession of the intercessors, and that the *Shafaa`ah* is true, and that the *Hawdh* is true, and the hereafter is true, and accountability is true.

Leaving Testifying on Behalf of any *Muwahhideen* (monotheistic believers), that They are in *Jannah* or Hellfire

They also do discount any of the people of the [correct] creed as to whether they are in Paradise or Hell, because the knowledge in that is unseen to them; they do not know what one died on, *Eman*? or *Kufr*? But they [do] say that if one died on Islaam and abstained from the Major Sins and desires and misdeeds then they are from the people of Paradise, because of His statement (I), {*Verily, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad (peace be upon him) including all obligations ordered by Islâm) and do righteous good deeds*} and they did not have any sins: {*they are the best of creatures. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity)*} [98:7-8]. In addition. whoever the Prophet (ρ) testified on their behalf with his spring, and that (the spring) has been authenticated on his behalf, and they testify for him about that (the spring), in accordance to the Messenger of Allaah (ρ) and in affirmation of his statement.

The Punishment of the Grave

They also say that the punishment in the grave is true. Allaah punishes whoever deserves it if He wills, and if He wills he forgives them, because of His statement, {*The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"*} [40:46]. So it is affirmed that what was left in the current life of morning and afternoon, excluding what is between

them, until the Day of Judgment comes they are given the severest torment, without any decrease, as was the case in the current life. He said, {*But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship*} [20:124], meaning before the passing away of the current life, because of His statement (Y) {*and We shall raise him up blind on the Day of Resurrection.*} [20:124]. It explains that the life of hardship comes before the Day of Judgment. In our observation the Jews, Christians and polytheist are enjoying a life of ease and wellbeing; it is not known that He wanted the lack of *Rizq* (livelihood; sustenance; means of living, etc.) to be in this *Dunya*, [and this is known] because the amount of sustenance that the *Mushrikeen* posses. Rather, He wanted this to be after the death, and before the gathering (*Hashr*).

The Questioning of Munkar and Nakeer

They also believe in Munkar and Nakeer based on the news that has been established from the Messenger of Allaah (ρ) with the statement of Allaah (Y) {*Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.*} [14:27]. As well as what has been narrated in its explanation from the Prophet (13).

Abandoning Quarreling and Disputing in the Religion

They see abandoning quarreling and disputing about the Qur'an and other issues, because of His statement, {*none disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve.*} [40:4], meaning arguing about it as a means of disbelieving in it, and Allaah knows best.

The Caliphate of the *Khulafaa' ar-Raashideen*

They affirm the caliphate of Abu Bakr [Ibn Abee Quhaafah] (τ) because the *Sahaabah* chose him, next the caliphate `Umar [Ibn al-Khattaab] (τ) after Abu Bakr because of Abu Bakr's appointment of him after himself, then the caliphate of `Uthmaan [bin `Affaan] (τ) by consensus of the counsel and the remaining

Muslims as well as the order of `Umar, and the caliphate of `Ali bin Abee Taalib, (τ) based upon the pledge of the ones who saw *Badr*. In addition, the caliphate of `Ammaar bin Yaasir, and Sahl bin Haneef, and whoever followed them from among the remainder of the companions with what has been mentioned and its virtues.

The Comparison Between the *Sahaabah*

They say in comparison of the *Sahaabah*, may Allaah be pleased with them, as Allaah said, *"Verily, Allâh is pleased with those who give you pledge of allegiance under the tree"* (Source), and His statement, {*And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them…*} [9:100]

Their Statement on Those Who Despise the Companions

Whoever is angry by their place with Allaah then he is feared for, considering that there is nothing greater than that, because of His statement (Y), *{Muhammad (peace be upon him) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad (peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).}* [48:29], so He informed that he made them a source of anger for disbelievers.

They said regarding their Caliphate, as Allaah (Y) said, *{Allâh has promised those among you who believe, and do righteous good deeds}*, [24:55] so He with His statement, *{Those among you}*, was admonishing those who are born at the time of the Prophet (ρ) with regards to their religion. He said after that, {*that He will*

certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.}, thereby strengthening the religion with Abu Bakr, `Umar, and `Uthmaan; this is the promise of Allaah in their faith, they invade and are not invaded, and they frighten their enemies but are not frightened by their enemies.

Allaah also said to the ones who stayed behind in the battle that He assigned them to fight, *{If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."}* [9:83], so when they found the Prophet (ρ) asking him for permission to go out to fight the enemy, but he did not allow them. Allaah (Y) sent the following, *{Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.}* [48:15], and said to them, *{Say (O Muhammad (peace be upon him)) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."}* [48:16] So those who were alive during the time of the Messenger of Allaah (ρ) were the ones being admonished with these *Ayaat* because of their disobedience to him. Some of them were still alive during the time of Abu Bakr, `Umar, and `Uthmaan, may Allaah be pleased with them, and obeying them would earn for them a reward, and disobeying would earn a great torment. Our pronouncement regarding their Caliphate may Allaah be pleased with them is from Allaah (Y), and He did not put in our hearts a grudge against them, so if one of their Caliphate is established, then after that all of the four caliphates were arranged.

Jumu`ah Behind Every Muslim *Imaam*, Regardless if They are Pious or Tyrannical

They observe the prayer – *Jumu`ah* or otherwise – behind every Muslim *Imaam*, regardless if he is pious or tyrannical, for indeed Allaah (Y) ordered performing *Jumu`ah* as an absolute obligation, with His knowledge (I), that some

of the leaders that would appear would be a *Faajir* (immoral) or a *Faasiq* (sinner), and He did not exclude a time [to do it] other than that time, nor a command to announce a *Jumu`ah* other than that without a reason.

Jihaad with a Leader Even if They are Tyrannical

They see the [permissibility] of *Jihaad* against the *Kuffaar* alongside leaders, even if they are oppressive, and believe that *Du`aa'* should be made for them of goodness and that they turn towards justness; they do not accept the permissibility of making *Khurooj* (rebellion) against them with the sword, nor fighting to cause tribulation. They regard the permissibility of fighting the unjust group alongside the just ruler, if they are present and the preconditions are met.

The Land of Islaam

They see that the land, the land of Islaam is not the land of disbelief as the *Mu`tazilah* believe, as long as the call for prayer [is present], the administration is clear [on Islam],and the people are strengthened by it and are safe.

The Actions of the Slaves Does Not Constitute One's Entrance into *Jannah*, Except by the Favor of Allaah

They believe that one is not guaranteed to enter *Jannah*, even if they did any action, except by the favor of Allaah and his mercy. He specifies to whom He wishes, for His knowledge of goodness and His accepting obedience is a good plea from Him, and not a pardon, as Allaah said, *{And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills}* [24:21], *{Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you.}* [4:83], *{But Allâh chooses for His Mercy whom He wills.}* [2:105]

Allaah is the *ar-Razzaaq* (Provider of Sustenance)

Allaah (Y) provides sustenance for every living creation, nourishment that by it, life remains sustained. Allaah provides sustenance to the creation that remain [alive], and He is the one who provided for mankind, be it from *Halaal* or *Haraam*. Likewise He provides the adornments and what is used to gain livelihood.

Allaah is the Creator of the *Shayaateen* (devils) and Their Whispers

They believe that Allaah (Y) created the *Shayaateen* that whisper to the offspring of Adam, that they delude and deceive them, and that the *Shaytaan* interferes with mankind. (14)

Magic and Magicians

In this life there is Magic and Magicians and that Magic, and using it, is *Kufr* for the one using it, believing in it, being someone who brings gain and loss without the permission of Allaah.

Avoiding the *Mubtadi`* (innovator; heretic; heresiarch)

They believe that *Bid`ah* should be avoided, as well as sins, pride, arrogance, vainglory, treachery, corruption, and slandering. They believe that one should leave off of bringing harm to people and should leave *al-Gheebah* (backbiting), except for the one who openly does *Bid`ah* and calls to it; talking about him is not backbiting to them.

Learn Knowledge

They believe that knowledge should be sought from it most likely places. Seriousness is taken in learning the Qur'an and its sciences and explanation, listening to the *Sunan* (or, *Ahadeeth*) of the Messenger (ρ), collection thereof and understanding them, and seeking the *Aathaar* (*Athar* can sometimes mean a *Hadeeth*, but is most likely used for a statement of a companion or from the two generations after them).

Refraining from [talking evil of] the *Sahaabah*

They also refrain from backbiting the *Sahaabah* and to ascribe evils upon them. They entrust what has happened between them, and its interpretation, to Allaah (Y).

The Need of the *Jamaa`ah* (group)

And the need of the *Jamaa`ah*, and virtue while eating, drinking and dressing, and putting effort in doing good, and ordering with good and forbidding evil (*Amr bil-Ma`roof wan-Nahi `an al-Munkar*), and avoiding the *Jaahileen* (ignorant people) until the truth is taught and clarified to them, and then after that comes objections and penalties, after the clarification, and then establishing forgiveness between them and from them.

The Necessity and Need of the *Madh-hab* of *Ahlul-Hadeeth*, the *Firqah an-Naajiyah* (saved sect)

This is the foundation of the religion and *Math-hab*, [this is] the beliefs of the people of *Hadeeth*, those whom no innovation disgraced them, nor did any tribulation delude them. They did not become soft and hasten to any action in Islaam that is *Makrooh* (disliked), and they did not separate from this way.

And know that Allaah (Y) promised in His book His love and Forgiveness to those who follow His Messenger, peace and blessings be upon him, and He made them the saved sect and the group that follows [Him]. He (Y) said to whomever says that he loves Allaah (Y) *{Say (O Muhammad (peace be upon him) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism,*

follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.} [3:31].

May Allaah benefit us and you with knowledge and preserve us through *Taqwaa* from deviance and heresy, by His blessing and mercy.

Footnotes:

1) The Prophet, peace and blessings be upon him, said in explanation of this Ayah, "The Muslim, if he is asked in the grave, he testifies that *Laa Ilaaha Illa Allaah, Muhammadun Rasoolullaah*, that is Allaah's statement, *{Allâh will make firm those who have believed with the firm statement both in the Dunyâ (current life) and the hereafter…}*" collected by al-Bukhari.

2) As Allaah (I), said, *{Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity…}* [2:275]